

Bible History

THE TRANSLATORS TO THE READER.

Zale to promote the common good, whether it be by devising any thing our selves, or devising that which hath bene laboured by others, deserveth certainly much respect and esteem, but yet findeth but cold entertainment in the world. It is welcomed with suspicion in stead of love, and with emulation in stead of thanks: and if there be any hole left for caviil to enter, (and caviil, if it doe not finde a hole, will make one) it is sure to bee misconstrued, and in danger to be condemned. This will easily be granted by as many as know story, or have any experience. For, was there ever any thing projected, that answered any way of newnesse or renewing, but the same endured many a storme of gaine-saying, or opposition? A man would thinke that Civile, holisome Lawes, learning and eloquence, Synods, and Church-maintenance, (that we speake of no more things of this kinde) should be as safe as a Sanctuary, and out of shot, as they say, that no man would lift vp the heele, no, nor dogge moue his tongue against the motions of them. For by the first, we are distinguished from brut-beasts led with sensuality: By the second, we are bridled and restrained from outrageous behaviour, and from doing of injuries, whether by fraud or by violence: By the third, we are enabled to informe and reforme others, by the light and feeling that we have attained vnto our selves: Briefly, by the fourth being brought together to a parle face to face, we sooner compose our differences then by writings, which are endless: And lastly, that the Church be sufficiently provided for, is so agreeable to good reason and conscience, that those mothers are holden to be lesse cruell, that kill their children as soone as they are borne, then those nursing fathers and mothers (wheresoever they be) that witheld from them who hang vpon their breasts (and vpon whose breasts against themselves doe hang to receive the Spirituall and sincere milke of the word) livelyhood and support fit for their estates. Thus it is apparent, that these things which we speake of, are of most necessary vse, and therefore, that none, either without absurditie can speake against them, or without note of wickednesse can spurre against them.

Yet for all that, the learned know that certaine worthy men haue bene brought to vniuersally death for none other fault, but for seeking to reduce their Country-men to good order and discipline: and that in some Common-weales it was made a capitall crime, euen to motion the making of a new Law for the abrogating of an old, though the same were most pernicious: And that certaine, which would be counted pillars of the State, and patterns of Vertue and Prudence, could not be brought for a long time to giue way to good Letters and refined speech, but haue themselves as asperse from them, as from rocks or boxes of poison: And fourthly, that hee was no leste, but a great cleare, that gaue forth (and in writing to remaine to posteritie) in passion peradventure, but yet he gaue forth, that hee had not seene any profit to come by any Synode, or meeting of the Clergie, but rather the contrary: And lastly, against Church-maintenance and allowance, in such sort, as the Embassadors and messengers of the great King of Kings should be furnished, it is not vnknown what a fiction or fable (so it is esteemed, and for no better by the reporter himselfe, though superstitious) was devised: Namely, that at such time as the professors and teachers of Christianitie in the Church of Rome, then a true Church, were liberally endowed, a voyce from heauen, saying: Now is poison powred down into the Church, &c. Thus not only as oft as we speake, as one saith, but also as oft as we do any thing of note or consequence, we subject our selves to enery ones censure, and happy is he that is leest touched vpon tongues; for vitally to escape the search of them it is impossible. If any man conceit, that this is the lot and portion of the meane sort onely, and that Princes are privileged by their high estate, he is deceived. As the sword demereth euell one as the other, as it is in *Samuel*: nay as the great Commander charged his souldiers in a certaine battell, to strike at no part of the enemy, but at the face: And as the King of Syria commanded his chiefe Captaines to fight wither with euell or great, *now onely against the King of Israel*: so it is too true, that Euill striketh most speedily at the fairest, and at the chiefe. *David* was a worthy Prince, and no man to be compared to him for his best deeds, and yet for as worthy an acte as euer he did (euen for bringing backe the Ark of God in solemne) he was scorned and scoffed at by his owne wife. *Solomon* was greater then *David*, though

The best things haue beene abused.

The Authors.

Acquainted with others.

Learn.

Cato the elder.

Gregory the Doctor.

Bartholomew.

2. Sam. x. 11.

1. King. ix. 16.

2. Sam. x. 11.

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Textual Terminology

- ◆ Autographs: The original texts written either by the author's own hand or by a scribe under the author's supervision.
- ◆ Manuscripts: Hand-copied texts written on papyrus, parchment, vellum or paper.
- ◆ Translations: Interpretations of the text into another language.

Ancient Documents

- ◆ Papyrus was an early labour-intensive form of paper made from the pith of the papyrus plant. (Job 8:11) A reed pen was used on this material.
- ◆ Vellum and Parchment were prepared from animal skins, and were used primarily in the Middle Ages. An iron quill was needed to etch the letters.
- ◆ The most common ink used for writing was a carbon-based mixture of charcoal or lamp-black with water, with some ground-up gum arabic.



Ancient Script

ΠΕΡΣΩΝ ΕΤΟΥΣ ΠΡΩ
ΤΟΥ ΕΙΣΚΥΝΤΕΛΕΙΑΝ
ΤΗΜΑΤΟΣ ΚΥΕΝΣΤΟΜΑ
ΤΙ ΕΙ ΕΜΙΟΥ Η ΓΕΙΡΕΝ
ΚΣΤΟΠΗ ΕΥΜΑΚΥΟΥ
ΒΑΣΙΛΕΥΣ ΠΕΡΣΩΝ ΚΩ
ΕΚΗΡΥΞΕΝ ΘΑΝΤΗ ΒΑΝ
ΔΕΙΑ ΑΥΤΟΥ ΚΑΙ ΑΜΑΔΙΑ
ΓΡΑΠΤΩΝ ΛΕΓΩΝ ΤΑ
ΔΕ ΔΕ ΓΙΘ ΒΑΣΙΛΕΥΣ ΠΕΡ
ΣΩΝ ΚΥΡΟΣ ΘΕΜΕΛΝΕΔΩ
ΣΕΝ ΒΑΣΙΛΕΥΣ ΤΗΣ ΟΙΚΥ
ΜΕΝΗΣ Ο ΚΥΡΙΟΣ ΤΟΥ
ΡΑΗΛ ΚΣ ΟΥ ΨΙΣΤΟΣ ΚΑΙ
ΘΣΗΜΗΝΕΝ ΜΟΙ ΟΙΚΟ
ΔΟΜΗΣ ΑΙ ΑΥΤΩ ΟΙΚΟΝ
ΕΝΙ ΕΡΟΥΣ ΑΛΗΜ ΤΗΝ
ΤΗΝ ΟΥΔΑΙΣ ΕΙΤΙΣ ΕΣΤΙ
ΟΥΝ ΥΜΩΝ ΕΚ ΤΟΥ ΕΘΝΟΥ
ΑΥΤΟΥ ΕΣΤΩ Ο ΚΣ ΑΥΤΟΥ
ΜΕΤΑ ΤΟΥ ΚΑΙ ΑΝΔΕΜ
ΕΙΣ ΤΗΝ ΕΡΟΥΣ ΑΛΗΜ
ΤΗΝ ΕΝ ΤΗ ΓΟΥΔΑΙΟΙΣ
ΔΟΜΕΙ ΤΩ ΤΩ ΟΙΚΟΝ ΤΩ
ΚΥ ΤΟΥ ΙΣΡΑΗΛ ΟΥΤΟΣ
Ο ΚΣ Ο ΚΑΤΑΣΚΗΝΩΣΑ
ΕΝΙ ΕΡΟΥΣ ΑΛΗΜ ΟΙ
ΟΥΝ ΚΑΤΑ ΤΟΥΣ ΤΟΝ
ΔΙΚΟΥΣ ΕΝ ΔΟΝΟΙΤΩΣ
ΑΥΤΩ ΟΙ ΕΝ ΤΩ ΤΟΠΩ
ΑΥΤΟΥ ΕΝ ΧΡΥΣΩ ΚΑΙ

- ◆ “Uncial”
- ◆ All capital letters.
- ◆ No punctuation, spaces, or line breaks.
- ◆ All Greek manuscripts were written in this style until about the 9th century.

Old Testament

- ◆ Written 1450-400 B.C.
- ◆ Oldest complete O.T. dates approx. 950 A.D.
- ◆ Early translations exist in other languages.

Comparison of Old Testament Canons		
Hebrew Bible (Tanakh)	Roman Catholic and Orthodox Canons	Protestant Canon
Torah Bereshith - Genesis Shemot - Exodus Vayikra - Leviticus Bamidbar - Numbers Devarim - Deuteronomy	Pentateuch Genesis Exodus Leviticus Numbers Deuteronomy	Pentateuch Genesis Exodus Leviticus Numbers Deuteronomy
Nevi'im Y'hoshua - Joshua Shophetim - Judges Sh'muel - Samuel (I & II) M'lakhim - Kings (I & II) Y'shayahu - Isaiah Yir'mi'yahu - Jeremiah Y'khezqel - Ezekiel	History Joshua Judges Ruth Samuel Kings Chronicles Ezra and Nehemiah Tobit* Judith* Esther + Additions to Esther	History Joshua Judges Ruth 1-2 Samuel 1-2 Kings 1-2 Chronicles Ezra and Nehemiah Esther
The Twelve Prophets Hoshea - Hosea Yo'el - Joel Amos - Amos Ovadyah - Obadiah Yonah - Jonah Mikhah - Micah Nakhum - Nahum Havakuk - Habakkuk Ts'phanyah - Zephaniah Khagai - Haggai Z'kharyah - Zechariah Mal'akhi - Malachi	Poetry & Wisdom Job Psalms Proverbs Ecclesiastes Song of Solomon Wisdom of Solomon* Ecclesiasticus (Wisdom of ben Sirach)*	Poetry & Wisdom Job Psalms Proverbs Ecclesiastes Song of Solomon
Ketuvim The "Sifrei Emet," "Books of Truth" Tehillim - Psalms Mishlei - Proverbs Iyov - Job The "Five Megilot" or "Five Scrolls" Shir Hashirim - Song of Songs Rut - Ruth Eikhah - Lamentations Kobelet - Ecclesiastes Esther - Esther The rest of the "Writings" Dani'el - Daniel Ezra v'Nehemiah - Ezra-Nehemiah Divrei Hayamim - Chronicles (I & II)	Prophets Isaiah Jeremiah Lamentations Baruch, + The Letter of Jeremiah (Roman Catholic Only) Ezekiel Daniel, + Additions to Daniel (Prayer of Azariah; Song of the Three Young Men; Susanna; Bel and the Dragon)* Osee (Hosea) Joel Amos Abdias (Obadiah) Jonas (Jonah) Micheas (Micah) Nahum Habucuc (Habakkuk) Sophonias (Zephaniah) Aggeus (Haggai) Zacharias (Zechariah) Malachias (Malachi) 1 Maccabees* 2 Maccabees* (Roman Catholic Only)	Prophets Isaiah Jeremiah Lamentations Ezekiel Daniel Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah Haggai Zechariah Malachi

Dead Sea Scrolls



- ◆ Discovered in the late 1940s and early 1950s in caves near the northwest shore of the Dead Sea.
- ◆ 972 texts comprising the Hebrew Bible and other documents.
- ◆ Pre-date the previously most ancient manuscript by 1000 yrs.

The New Testament

THE NEW TESTAMENT CANON DURING THE FIRST FOUR CENTURIES

BOOK	INDIVIDUALS																CANONS				TRANSLATIONS				COUNCILS			
	PATROBASTIANUS (c. 70-130)	CLYMENT OF ROME (c. 95-97)	IGNATIUS (c. 110)	POLYCARP (c. 110-120)	HEPHIAS (c. 115-40)	DIDACHE (c. 120-30)	PAPAS (c. 120-30)	IRINAEUS (c. 120-40)	DIODORUS (c. 130-202)	JUSTIN MARTIR (c. 150)	CLEMENT OF ALEXANDRIA (c. 150-215)	ORIGEN (c. 185-254)	CYRIL OF JERUSALEM (c. 215-86)	EUSEBIUS (c. 225-40)	JEROME (c. 340-420)	AUGUSTINE (c. 400)	MARCION (c. 140)	AURATORIAN (c. 170)	ARISTOTEL (c. 200)	CRISTIANUS (c. 260)	ATHANASIOS (367)	TATIAN DIATHESSARON (c. 170)	OLD LATIN (c. 200)	OLD SYRIAC (c. 400)	NICEA (c. 325-30)	HIPO (382)	CARTHAGE (397)	CARTHAGE (419)
Matth.	X	X	X	X	X	O	X	X	X	X	O	O	O	O			O	O	O	O		O	O	O	O	O	O	O
Mark	X		X	X		O	X	X	X	X	O	O	O	O			O	O	O	O		O	O	O	O	O	O	O
Luke	X		X	X		O	X	X	X	X	O	O	O	O			O	O	O	O		O	O	O	O	O	O	O
John		X	X		X	O	O	X	X	X	O	O	O	O			O	O	O	O		O	O	O	O	O	O	O
Acts			X	X		O	X	X	X	X	O	O	O	O			O	O	O	O		O	O	O	O	O	O	O
Rom.		X	X	X		O	X	O	X	X	O	O	O	O			O	O	O	O		O	O	O	O	O	O	O
I Cor.		O	X	X	X	O	X	O	X	X	O	O	O	O			O	O	O	O		O	O	O	O	O	O	O
II Cor.			X	X		O	X	X	O	X	X	O	O	O			O	O	O	O		O	O	O	O	O	O	O
Gal.			X			O	X	X	O	X	X	O	O	O			O	O	O	O		O	O	O	O	O	O	O
Eph.	X	X	X	X		O	X	X	X	X	O	O	O	O			O	O	O	O		O	O	O	O	O	O	O
Phil.			X	X	X	O			O	X	X	O	O	O			O	O	O	O		O	O	O	O	O	O	O
Col.			X	X		O	X	X	O	X	X	O	O	O			O	O	O	O		O	O	O	O	O	O	O
I Thess.			X	X	X	X	O	X	X	X	X	O	O	O			O	O	O	O		O	O	O	O	O	O	O
II Thess.			X	X		O	X	X	X	X	O	O	O	O			O	O	O	O		O	O	O	O	O	O	O
I Tim.		X	X	X	X	X			O	X	X	O	O	O			O	O	O	O		O	O	O	O	O	O	O
II Tim.	X			X		X			X	X	O	O	O	O			O	O	O	O		O	O	O	O	O	O	O
Titus	X	X				X	X		O	X	X	O	O	O			O	O	O	O		O	O	O	O	O	O	O
Philemon			X									O	O	O			O	O	O	O		O	O	O	O	O	O	O
Heb.	X	X		X		X		O	X	?	O	O	O	O				O	O			O	O	O	O	O	O	O
James		X		X								O	?	O				O	O			O	O	O	O	O	O	O
I Peter	X		X	X		O	X	O	X	O	O	O	O	O				O	O			O	O	O	O	O	O	O
II Peter	X	X									?	O	?	O				O	?	O			O	O	O	O	O	O
I John			X	X		O		O	X		O	O	O	O			O	O	O	O		O	O	O	O	O	O	O
II John			X			X					?	O	?	O			O	O	?	O		O	O	O	O	O	O	O
III John											?	O	?	O			O	O	?	O		O	O	O	O	O	O	O
Jude						X		O	X		O	?	O	O			O	O	O	O		O	O	O	O	O	O	O
Rev.				X	X	O	O	X	O	X	O	O	O	O			O	O	O	O		O	O	O	O	O	O	O

X = Citation or allusion

O = Named as authentic

? = Named as disputed

Text-Type Families



N.T. Manuscript Regions

- ◆ Alexandrian: found in most papyri and in the great uncial codices 'Sinaiticus' and 'Vaticanus'.
- ◆ Western: found in both Greek manuscripts and translations, especially in Latin.
- ◆ Byzantine: found in the vast majority of later 'uncial' and 'miniscule' manuscripts.
- ◆ Caesarean: disputed by some as a distinct group.

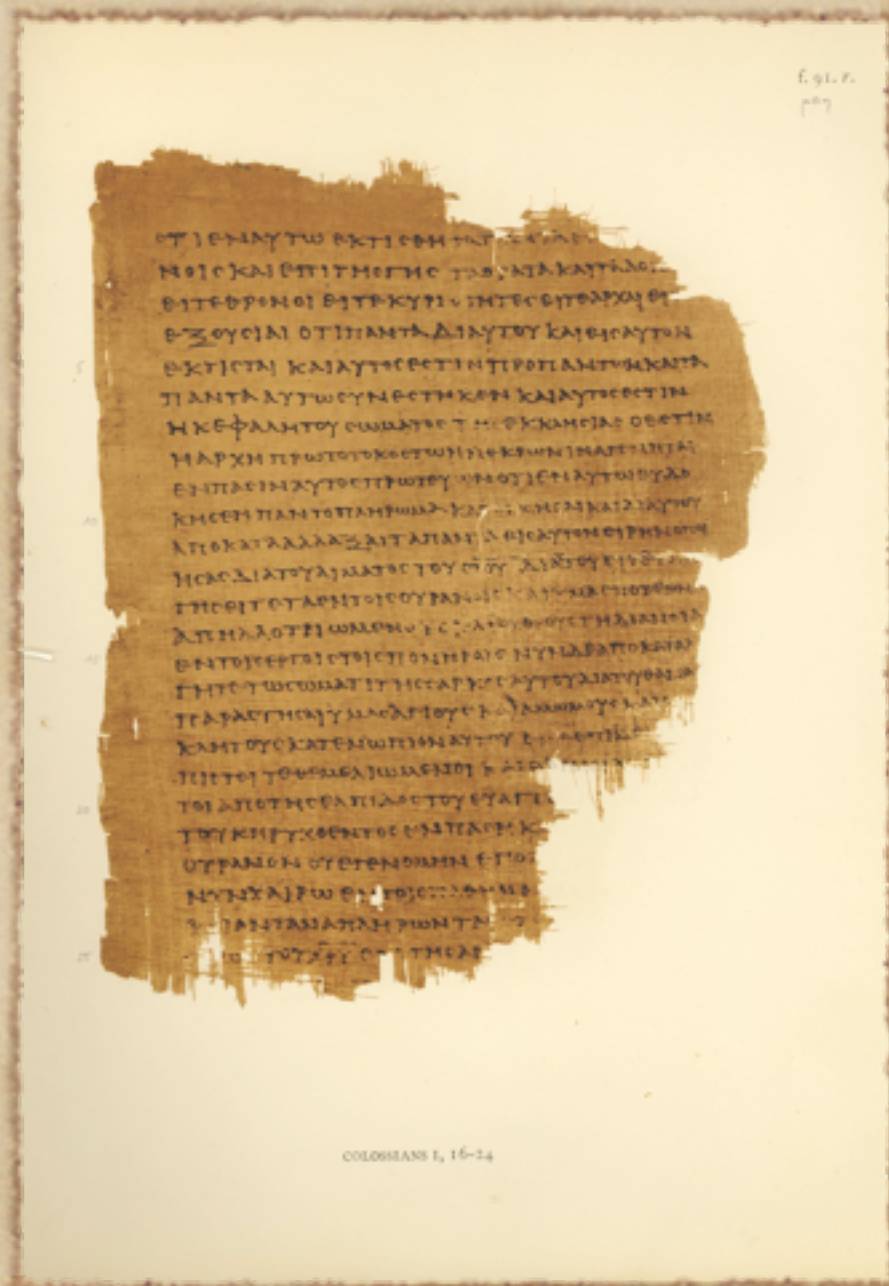
N.T. Manuscripts

- ◆ There are approximately 5700 N.T. Greek manuscripts.
- ◆ There are 400 000 textual variants across all manuscripts.
- ◆ 99% of variants are irrelevant to proper translation and understanding of the Greek text.
- ◆ Meaningful variants account for only 2.9% of the text; which equals 1 meaningful variant every 3 pages.
- ◆ The text is 98.33% agreed regardless of which manuscript family is used.
- ◆ Not one article of faith is in doubt which is not abundantly sustained by other undoubted passages, or by the whole tenor of scripture.

Manuscript Evidence

Author ²	Date Written	Earliest Copy	Approximate Time Span between original & copy	Number of Copies	Accuracy of Copies
Lucretius	died 55 or 53 B.C.		1100 yrs	2	----
Pliny	61-113 A.D.	850 A.D.	750 yrs	7	----
Plato	427-347 B.C.	900 A.D.	1200 yrs	7	----
Demosthenes	4th Cent. B.C.	1100 A.D.	800 yrs	8	----
Herodotus	480-425 B.C.	900 A.D.	1300 yrs	8	----
Suetonius	75-160 A.D.	950 A.D.	800 yrs	8	----
Thucydides	460-400 B.C.	900 A.D.	1300 yrs	8	----
Euripides	480-406 B.C.	1100 A.D.	1300 yrs	9	----
Aristophanes	450-385 B.C.	900 A.D.	1200	10	----
Caesar	100-44 B.C.	900 A.D.	1000	10	----
Livy	59 BC-AD 17	----	???	20	----
Tacitus	circa 100 A.D.	1100 A.D.	1000 yrs	20	----
Aristotle	384-322 B.C.	1100 A.D.	1400	49	----
Sophocles	496-406 B.C.	1000 A.D.	1400 yrs	193	----
Homer (Iliad)	900 B.C.	400 B.C.	500 yrs	643	95%
New Testament	1 st Cent. A.D. (50-100 A.D.)	2nd Cent. A.D. (c. 130 A.D. f.)	less than 100 years	5600	99.5%

P46 Manuscript



- ◆ 175-200 A.D.
- ◆ Of approximately 104 leaves, 86 still exist today.
- ◆ Originally contained Romans, 1&2 Corinthians, Ephesians, Philippians, Colossians, 1&2 Thessalonians and Hebrews.

The Codices



Christians were the first to use books,
bound pages written on both sides.

Early Church Period

- ◆ Rapid growth of Christianity, and spread of biblical manuscript copies.
- ◆ Desire to translate the Scriptures into the vernacular languages.
- ◆ Syriac and Old Latin translations by the end of the 2nd century.

Early Scholarship

- ◆ Origen (185-254) assembled a parallel Old Testament of 6 different Greek versions, called the 'Hexapla'.
- ◆ Jerome (c. 340-420) undertook a new Latin translation in order to resolve the variations among the Old Latin versions.

The Latin Vulgate

- ◆ Jerome began in 382 AD.
- ◆ He was sharply criticized for departing from other Latin Bibles in favour of the original Hebrew and Greek manuscripts.



“Again they were not out of the Hebrew fountain (we speak of the Latin Translations of the Old Testament) but out of the Greek stream, therefore the Greek being not altogether clear, the Latin derived from it must needs be muddy. This moved S. Jerome, a most learned father, and the best linguist without controversy, of this age, or of any that went before him, to undertake the translating of the Old Testament, out of the very fountains themselves, which he performed with that evidence of great learning, judgement, industry, and faithfulness that, that he hath forever bound the Church unto him, in a debt of special remembrance and thankfulness.”

-The Translators to the Reader, KJV 1611

Muslim Conquests



circa. 750 A.D.

Middle Ages

- ◆ Classical civilization and education declined.
- ◆ The Greek and Latin Bibles could only be read by the wealthy nobility and high-ranking church authorities.
- ◆ Translating Scripture into the common tongues was no longer considered important or even appropriate.

Religious Elitism

“For it is clear to those who reflect upon it that not without reason has it pleased Almighty God that holy scripture should be a secret in places lest, if it were plainly apparent to all men, perchance it would be little esteemed and be subject to disrespect; or it might be falsely understood by those of mediocre learning, and lead to error.”

- Pope Gregory VII, 1079 A.D.